The Inquirer

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OUT OF THE QUAGMIRE

IF, as is generally supposed, Mr. Khrushchev was as much responding to political forces in his own country, as to his own chagrin and resentment in Paris, then the deduction to be drawn is that Russia is not ruled by a dictator. Political forces are probably at work behind the scenes in Moscow that may very well have some resemblances to the party system of the West. This system, including all the changes that are constantly being rung upon it in the West, may be the natural form in which the political game can best be played. And since it must be played, the more intricate economic communism becomes, and the more intricate the Russian empire becomes, the less likely the whole can be controlled by a small group of men all speaking with one voice. There must be many powerful men in Russia today, and powerful men outside the nation but within the communist orbit and these men cannot all be powerful in the same way.

There is no divine law, even in Marxism, which declares with infallibility in every mind how each political situation must be handled. Within these circumstances there is almost bound to be a left, right and centre, towards which power can gravitate without the alternative of destroying itself by anarchy.

Threats Seen in Moscow

Mr. Khrushchev may very well have been a voice from Moscow speaking in Paris, a voice made venomous and uncertain through the political uncertainty of the man who had to use it. If dictatorship really has departed from Russia then certainly something new has appeared on the world scene; and for good or ill no one can see the end to that. Extraordinary forces of creation and destruction must be at work; it is just as well to believe in creation as in anything else.

And it is all very well for the West constantly to look at the threat of communism; there are threats too when Russia looks at the West and the Russian empire structure. The men of Moscow must know pretty well that some of its most powerful satellites, integrated now into the Russian empire, are held down by force. And the men who rule these satellites know this as well. These men probably have not to kow-tow to Moscow as they did in the past. Slowly but surely China is becoming a powerful force within the communist bloc and can be used in communist internal politics. The forces of disintegration must seem very real to the men who rule Russia, or at least there is the possibility of the forces becoming real.

President Eisenhower and Allen Welsh Dulles

From the eyes of some men in Moscow the U.S.A. must seem invulnerable in its geographical unity compared with the ramshackle empire of satellites, for instance, on Russia's European borders. In spite of every kind of advance that is taking place in Russia the national future must always be uncertain. Constant pressure against this, and there is constant pressure (the spy-plane only broke the eleventh commandment, "Thou shalt not be found out") must seem as much a menace in Moscow as Mr. Khrushchev's battle cries about communism seem in the West.

And who really speaks and acts for the U.S.A. in the East-West conflict, President Eisenhower or Allen Welsh Dulles? This may very well be a top Russian question. It is unlikely that the President, although he accepted responsibility, sent the spy-plane just when it was sent. It is credible that the American spy system is now more of a state within a state than the spy system in any other country. Political democracy is looking a bit odd in many democratic Western states now, even occasionally a bit odd in this country. The Russians may very well see threats and feel them that are hidden from the common Western eye. All in all it is a remarkable tribute to restraint and common sense in certain high places in general that the whole "one world", longing for peace and playing at war, ticks over as well as it does.

The Conference in Geneva

Did Mr. Macmillan pierce some of the emotional blah after Paris when he replied to a question in Parliament in the following manner:

"Curiously enough" (he said) "while all these troubles and excitements were going on in Paris rather good meetings were being held by experts in Geneva and quite a lot of progress made on the scientific fronts—everything going on very nicely. Perhaps the lesson is that experts are better than politicians."

Perhaps not. The experts can work in seclusion. But in terms of the future a far more important meeting was being held in Geneva than in Paris—and this meeting continues.

If the experts can say to their various governments: "Gentlemen, we have agreed that there is a plan which can be worked for world-wide nuclear inspection. Here it is, work it." Only suspicious lunatics would reply "We will not do so".

There is not the slightest reason why the politicians should make that reply.

All in all the world has stepped out of the quagmire of the summit conference reasonably well. And the stepping out has not been confined to one nation.

THE UNIVERSAL SAVIOUR

By A. Phillip Hewett

(From an address delivered to the Vancouver Unitarian Congregation.)

IN the book *We Sing of Life*, which is sometimes used in our church school and was produced by a Unitarian minister under the auspices of the American Ethical Union, a hymn of tribute to Lincoln is placed on the opposite page to a similar hymn of tribute to Jesus, while other heroes of American folk-religion figure on the preceding and following pages.

I seem to notice that the stronger the drift away from traditional forms of theology and concepts of God, the stronger the deification of such heroes often becomes, as if a psychological vacuum were being filled. It is what Toynbee calls the diversion of a higher religion to the idolization of a parochial community. Don't misunderstand me. I am not saying that the traditional theology is necessarily preferable, but it does at least have the merit of being international. What we do need is a renewed attempt to discover what the more universal saviours were really saying and doing.

Where we are liable to plunge into blind alleys is in simply treating all great men, or heroes, as saviours, without going on to ask: Saviours from what? That is the crucial question. And it is doubly important for Unitarians because I am sure that not all Unitarians answer it in the same way.

Material Salvation

I shall pass over quickly the type of salvation which consists in saving the nation from imminent peril, such as confronted the United States during the Civil War or Britain in 1940. That may be regarded as opening the road to a new era in the lives of men and nations, but it does not in itself create that new era. Let me pass on to the type of salvation which considers that it does create a new era. No better prophet of one form of this could be found than Lenin. Listen to his words:—

"Man's dearest possession is life; and since it is given to him to live but once, he must so live as to feel no tormenting regrets for years without purpose; so live as not to be seared with the shame of a cowardly and trivial past; so live, that dying, he can say: 'All my life and all my strength were given to the finest cause in the world—the liberation of mankind'."

That is, by any standards, a noble utterance. Its meaning is further elaborated in other words by the same leader:—

". . . freed from capitalist slavery, from the senseless horrors, savagery, absurdities and infamies of capitalist exploitation, people will gradually become accustomed to the observation of the elementary rules of social life that have been known for centuries and repeated for thousands of years in all school books; they will become accustomed to observing them without force, without compulsion, without subordination, without the special apparatus for compulsion which is called the state."

This theme is very simple. Destroy capitalism, establish communism, and everyone will live happily ever after. It is a straightforward scheme of salvation of a certain type, namely, material salvation. As a short description of this, let me quote some words of Aldous Huxley:—

"Salvation is regarded as a deliverance, by means of a variety of political and economic devices, out of the miseries and evils associated with bad material conditions into another set of future material conditions so much better than the present that, somehow or other, they will cause everyone to be perfectly happy, wise and virtuous."

In the past, and in the present too, there have been Unitarians, as well as many others, who have thought in this way, who have felt that salvation can be wrought through political and economic action. They have not all been socialists or communists; indeed, this salvation, however subtly stated, underlies most of the advertising put out by present-day capitalism: more and more material goods are all you need for a good life. The only disagreement is as to how this ideal realm of comfort and plenty for all will be attained.

Utopianism is Not Enough

The fact is, however, that the countries with the highest standards of living are not necessarily the happiest and most virtuous countries. Nor, more paradoxically, are the countries with the maximum degree of freedom, equal rights before the law, concern for the sick and under-privileged, necessarily the happiest and most virtuous countries. No one wants to decry these economic and social and political benefits, but any idea that the salvation they bring and the saviours who bring them must rank highest in our hero-worship is quite inadequate. Utopianism is not enough, even when it is, as it has sometimes been, Unitarian Utopianism.

The universal saviours stand higher than these more limited saviours. Jesus, for instance, stands far beyond Lenin with his political and economic salvation, or Lincoln with his national salvation, or Robert Owen with his ideal communities, or Mary Baker Eddy with her salvation from all sickness and disease.

Where lies the difference? The universal saviour makes a call to deliverance from the power of self-centredness, which is the root cause of so many of the evils of all types that possess the world. He makes his call not to the nation or group, or social system but direct to the individual. That is why it matters much less when he comes. He does not arise in the nick of time to avert military or economic catastrophe; he appeals to people across the centuries as clearly as to people in his own day.

He does not dictate, still less does he mediate, and do for the individual what that individual should do for himself. Often his memory has been degraded in this way, so that he takes the initiative from you and does the work for you if only you will call upon his name. Particularly has this been true of Jesus, regarded as a saviour of this sort by millions of people today.

A Perpetual Self-Centred Struggle

The essential task of the universal saviour is the liberation of the spirit of man from bondage to the things of place and time by which he is surrounded in his everyday life—the things which, we so often say, "get us down". Was it not this that Jesus meant when he quoted from the Hebrew Scriptures: "The spirit of the Lord is upon me, because he hath anointed me to . . . . proclaim deliverance to the captives?" The captives are those who are bound down by the daily routine of events, which cramp and confine their lives to the stature of economic animals, those for whom life is a perpetual self-centred struggle, an attempt to force your way up the ladder until the time comes when you suddenly fall off into the abyss of meaninglessness.

If the message of the universal saviours has not been a political or economic gospel, still less has it been a theology or a creed. It has been a way of life. And that way of life is one, however variously preached—the abandonment of the illusion of self-centredness and the realization of one's basic identity with the life of all men, with the life of all things, with what the mystics have called the life of God in you.

In the words of Angelus Silesius:—

"Should Christ be born a thousand times anew,
Despair, O man, unless he's born in you!"

These words are significant too in terms of what we have been considering in this address, for it is the spirit of Christ and of all the universal saviours that is in the last resort supremely important. We need to be saved from political and social and economic and physical disorders, but the final salvation is from the illusion of self-centredness and from bondage to the things of place and time. It is to point the way to this that the saviours come.

PORT SAID COMMENTARY

By Tom Wardle

(The Rev. Tom Wardle is on his way to Melbourne where he is to undertake the ministry of a new congregation.)

NOT infrequently one finds oneself in situations where one wonders if one is the only Unitarian in the world. Right now my family feels rather as if it is the only Unitarian family on the Mediterranean Sea. It would not be surprising if it were. However, we shall know on Sunday, for I have invited—via the ship's newsletter—any passengers interested in the Unitarian Church to come and meet me. This is a bit of missionary work in advance of my arrival at Melbourne, Australia, where I am to have the privilege of the charge of two of our congregations.

Travelling on a large emigrant ship is quite an experience. There are nearly eighteen hundred passengers on this one, and a good number of crew. Six hundred of the passengers are children. That presents a fair quota of problems, not the least of which is schooling on a month-long voyage. So I find myself teaching geography and English and New Testament every morning to a background of blue seas and chattering six-year-olds. The classes are spaced out along the deck and the result is only a degree or two above bedlam. But it seems to work.

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Religion and Secularism

For out-of-ears reading I have a new collection of essays by a man whose name appears so frequently in this column he's beginning to seem like an old friend (could this be design ?) —Paul Tillich—and his recent book is "Theology of Culture".

Interestingly enough, one of the essays, on existentialism and psychoanalysis, first appeared in our own Unitarian publication "Faith and Freedom" in 1955. While Tillich's language can sometimes be rather private, he is also often surprisingly straight-forward and untiffy. For example, in the introduction to this book :

"Religion opens up the depth of man's spiritual life which is usually covered by the dust of our daily life and the noise of our secular work. It gives us the experience of the Holy, of something which is unavailable, awe-inspiring, an ultimate meaning, the source of ultimate courage. This is the glory of what we call religion. But beside its glory lies its shame. It makes itself the ultimate and despises the secular realm . . . this is the reason for the passionate reaction of the secular world against religion, a reaction which has tragic consequences for the secular realm itself. For the religious and the secular realm are in the same predicament. Neither of them should be in separation from the other, and both should realize that their very existence as separated is an emergency, that both of them are rooted in religion in the larger sense of the word, in the experience of ultimate concern."

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This essay is one of a number of recent important discussions of the problem of secularism—the increasing divorce of life from any metaphysical roots.

Another important contribution was a paper by Prof. Gregor Smith of Glasgow at a special world church conference on secularism in higher education. His essay, entitled "A theological perspective of secularism" gave rise to the Third Programme discussion on "The disappearing God" with the agnostic, Mr. J. P. Corbett. Both Tillich and Gregor Smith take what is called the ontological approach ; that is concerned with the meaning of religion in the feeling and responding life of man. In Unitarianism we have had I consider an undue emphasis in the past on the cosmological approach to religion—the attempt to show by rational argument from history and nature that God exists. The ontological approach really begins with the question, not "does God exist ?", but "what follows if He does ?".

Some people can have a cosmological God without such a belief making the slightest difference in their lives. Their behaviour is governed by the secular world. This is the secularisation of religion itself, and it is of course widespread today.

Travelling on an emigrant ship to a new and wealthy country is one way to learn just how far contemporary life is dominated by secular values. Unitarians ought not to be frightened to come to grips with this fact, but they ought not, in all conscience, to leave it there.

A LAYMAN'S DIARY

May 8 (*Sunday*). Throughout the 1930's, in spite of the efforts of politicians, industrialists and economists to "conquer unemployment", there were never less than 1,500,000 able-bodied people in this country out of work. Towards the end of World War II, Sir William Beveridge, after he had written "the Beveridge Report" on Social Insurance, which laid the foundations of the post-war Welfare State, turned his attention, in a private capacity, to the problem of achieving full employment in a free society. In his book on this subject (Allen and Unwin, 1944) he brought out the paradoxical fact that when, in the 1930's, men had concentrated their efforts on trying to abolish unemployment, they had achieved very little in that direction, but that in the 1940's, when an even more urgent problem arose—the need to defeat Hitler—"the unemployment problem" had melted away almost by accident.

I often think of this paradox when I hear spokesmen of the "main stream" churches deploring "the sin of schism" or "the scandal of Christian disunity". Tonight, for instance, in *Viewpoint* (BBC religious television) the Secretary of the British Council of Churches, the Rev. Kenneth Slack, was questioned on this subject by three deferential laymen. Most of the usual things were said, and I was reminded of what Mark Twain said about the weather: "Everybody talks about it, but nobody does anything about it". Is it not possible that these churches would do better to shelve "reunion" as an end in itself, and concentrate, instead, on getting together to do particular jobs (as in the case of Christian Action tackling *apartheid*, or Inter-Church Aid organising relief for refugees) ? They might well find that in this way the "scandal of disunity" would gradually resolve itself. In the garden of Looking-Glass House, Alice found that every time she tried to get away from the house she was soon walking in at the front door again, but when at last she tried the plan of walking in the opposite direction, it succeeded beautifully. "She had not been walking a minute before she found herself full in sight of the hill she had been so long aiming at."

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May 11. The Central Hall, Westminster, was packed tonight to hear the Bishop of Johannesburg (supported, with wonderful restraint, by Mr. Oliver Tambo, Deputy President General of the African National Congress of South Africa, and Dr. Dadoo, President of the South African Indian Congress), who gave his report on South Africa—on "ten weary years filled with so much unnecessary suffering and wanton injustice". Dr. Reeves is an objective, almost colourless, speaker, and he indulged in no emotional appeals or personal attacks; he simply gave a factual account of the way in which black Africans are treated by the Nationalist Government, which was all the more telling because it was narrated so quietly and compassionately. Mr. Eric Louw himself (whose name was mentioned only once in the whole evening, and then not by the Bishop—it was as though we were in the presence of realities far deeper than mere personalities) could not have complained of the tone of the meeting, and, I suspect, could have had few corrections to offer on points of fact. The message was simple. Keep on pressing the South African Government "to allow the Africans to be free to make their own mistakes, to order their lives as they wish, and to live as human beings". The only benefits that Africans are interested in, the Bishop said, "are the benefits that are achieved with their co-operation".

May 12. It is depressing to see that most of the newspaper space given to last night's Africa meeting is devoted to the reporting of interruptions by "empire loyalists". There were one or two shouts, it is true, but they made no impression at all, and for the most part the Bishop simply spoke through them in a loud clear voice. His speech, which was the most important part of the proceedings, and deserved a whole column to itself, is compressed (where it is mentioned at all) into two or three paragraphs. Sub-editors have a childish conception of what is news (as distinct from what is "news").

May 14. In the news bulletin tonight the BBC reported that a man had escaped from Dartmoor Prison and was still at large. The police, it was said, had described him as having "typically Jewish features". Black mark to the police for resorting to such a prejudiced, unscientific and useless description, and another black mark to the BBC for giving it publicity.

GARTH, 1960

By June D. Bell

"I HAVE never met, in all my experience, an association with such a high standard among officers, committee and laity generally." So said Rev. Hilton Birtles as he came to join the evening meal at the end of the first of the two days devoted to the Scottish Unitarian Association Annual Meetings at Garth House, Perthshire during the first weekend in May. We of the S.U.A. are proud to receive this compliment, and glad to feel that interest and enthusiasm were general throughout the occasion, and that despite one or two receding waves of pessimism the tide has begun to turn in Scottish Unitarian affairs.

The four Scottish Unitarian churches are farther apart than those of most English district associations, and Saturday morning is spent in travel. Coach loads of Unitarians from the granite stronghold of the North, the cake and marmalade town of the East, the ship-building city of the West, and Scotland's fair capital of the South, converge on Garth House Youth Hostel in the narrow valley where the river Lyon runs swift and full from the melted snows of Ben Lawers to join the Tay below Loch Tay. All things conspired to make the meetings go well—a community enclosed for the weekend, despite sleeping overflow into neighbouring hotels (the Warden this year seems to have performed a miracle, and catered for a near record attendance of 133 in a hostel designed for 125); a holiday air about the place, with young people in jolly coloured jeans and windcheaters and even an elder brother in smart fawn cord jacket labelled "C & A, £3.19.11"; brilliant sunshine to greet our arrival, and display to the full the beauties of spring leaf and blossom; and the faultlessly efficient organisation with which Mr. Street and Mr. Dand bless every S.U.A. meeting.

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Delegates received, and lunch attended to amid the deafening clatter and chatter that always accompany large scale reunions over the meal table, the company broke up, some to attend the S.U. Sunday School Union A.G.M., some to learn the art of hostel bed making, some to stroll in the sun, gather primroses, or play cricket with a tennis racket and the incinerator for wicket. At three, the sitting room was full, and a struggle of late comers spread into the adjoining room. Thence they could look through the communicating double doorway to the round table graced with manly blossoming horse chestnut and deep pink rhododendrons, and out of the wide windows to the dark wall of woodland up the other side of the valley; and could bask in the hot sun and breathe a mild grass-smelling breeze; and at last turn their eyes and ears and attention to the two seated figures at the table, and fall silent.

For Mr. Yuill, of Glasgow, Vice-President of the S.U.A. (in charge of all the wine for the last year, he said) rose to introduce our visitor of the occasion—Mr. A. L. Blake, laden with his chain of office. Mr. Blake's address on The Next Ten Years? began with a tribute to *The Inquirer's* account of himself on April 16th—"Until my wife read it she never knew what a decent chap I was"—and having set the example of humour, begged us remember that if you keep tickling people in the ribs long enough, they will react; employing a sense of humour in our advertising he thought was a good thing. His varied suggestions and advice for means to bring the denomination before the public eye, especially where liberal religion is in recession, provoked a long discussion in which at least fifteen individuals representing all four churches took active part. Mr. Yuill (Glasgow) felt that we disregard the rationalists at our peril. Mr. Inkson (Aberdeen) hoped that the increased teaching of science in schools may help to redress the unfortunate situation in which truth-seekers in science do not apply their science to religion. Rev. B. Findlow (Edinburgh) felt some attempt should be made to find what brings outside people in from other churches. Jimmy Smith (Glasgow) demurred that folk may have unorthodox views but carry a social allegiance to their own church and won't leave. Rev. G. D. Foote (Dundee) spoke of the Unitarian leven within the orthodox churches. Mr. Blake added, relative to this part of the discussion, that people within the orthodox fold would welcome reform in their own churches, if only it was proposed by their own leaders. Rev. W. B. Tavener (Aberdeen) said this is a fact, which has been going on for 50 years; they want to be like us, but not join us. The orthodox have a cachet, a tone, of respectability; Unitarians must still leave the denomination for the sake of professional advancement. But Mrs. Mathieson (Glasgow) spoke with great spirit and optimism against the notion that "respectability" is so significant now.

Apropos of what brings people in, Mr. Tavener noted it had sometimes been in his experience an achievement of the congregation in providing a good spirit of which new comers were aware, and Miss Cunningham, a prospective member of the Glasgow church, endorsed this in mentioning four things which attracted her—friendly notice, toleration, inquiring minds, and especially the equality of women with men. Certainly the Glasgow congregation are achieving success in a steady small stream of interest and new members quite on their own account, having been without a minister now for eighteen months.

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Welcome cups of tea and great interchange of conversation followed this meeting, and a walk through the shrubbery where early wild hyacinths (bluebells to the English) were beginning to show colour, and we startled a big hare who came loping down the path and turned off sharp through the trees as we advanced. Next in again to the S.U.A. Annual Meeting, and at the same time the S.U.Y.P.L. A.G.M. in another room, and keen enough they were, some of them, to creep into the back of their elders' meeting when their own was over. They had had an encouraging report from Dundee, where it is likely a new Y.P.L. branch will soon be established: they had voted against a change of name from U.Y.P.L. to B.U.Y., and for the inclusion of regional secretaries on the National Executive. We, meantime, started on a cheerful note when the President, Rev. Bruce Findlow, in the chair, said he thinks that here the tide has turned, and bade us bear in mind we are in a good time. The business items followed one another briskly; our advertising and publicity programme in Scotland is having promising results.

Mr. Dand intimated his wish to withdraw from the Treasurership, after serving for 31 years, and continuity was provided for by election of Mr. Walker (Aberdeen) as assistant treasurer to attend executive meetings during the coming year. Mr. Morrison (Aberdeen) reported on the meeting of laity held at Essex Hall on February 6th, and left us in no uncertainty that we as a denomination will cease to exist unless the laity do something about it; and a brief report was given of progress in preparation for the G.A. Meetings in Edinburgh in 1963 (April 23rd-26th—make a note of it).

(To be concluded.)

Bradford Sends £158

Chapel Lane Unitarian Chapel, Town Hall Square, Bradford, has sent to the World Refugee Fund £158 18s. 6d. This has been made possible by organising a Bring and Buy Sale, which realised £101 10s. 6d., and Alan Bullock's lecture on "The Resistance to Hitler" on May 10th, which realised in the takings being £57 0s. 6d

A MULTI-PRONGED ATTACK
FOY CONFERENCE AT MARGATE

By Frank Stewart Symons

(The FOY Society is a society listed in the Essex Hall Year Book and open to members between the ages of 16 and 35. The secretary is Mr. T. Hollingsworth, 14 Beech Road, Hartford, nr. Northwich, Cheshire.

Mr. Frank Symons, the writer of the following report, is a Canadian visiting this country.)

INTELLECTUAL activity of the quality inherent in FOY conferences is hard to come by in this hydrogen age where, unfortunately, too many people live too fast to stop and ponder their immediate and future situations. And what with the tumultuous awakening of the Afro-Asian bloc, the delicate east-west arms race, a world-wide mania for economic expansion and an apparent general apathy towards morality and religion, the present human situation evokes a disturbing picture. Due to technological advances in communication and travel, man has speeded up his pace of living to a rate that allows him little or no time for reflection, personal reflection that our leading thinkers claim is vital to the preservation of western civilisation. In an effort to escape this 20th century rat race, forty members of FOY met over the Easter weekend at Margate to reflect, individually and as a group, on "Religion and the Human Situation"—a study subject that sparked a memorable conference. To me, a visitor, it revealed a Unitarian spirit of enquiry that might well be envied among North American liberals.

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FOY is a small group. Many of its members are the type of individual capable of passing a witty remark in any given situation. These same individuals have their serious moments of course, but the humorous side of business meetings and discussions never went unobserved.

For most people a business session promises to be a boring and tedious affair before it starts—and such is actually the case as they drag on hour after hour. But FOY business meetings are dominated by the type of person described above, so that all that was needed to begin proceedings was for the chairman to outline a problem. Then he temporarily seemed to lose his status to become one of the group which discussed and satirised the activities of the past year with a nicely timed quip here and there. No mediating or directing was needed since each delegate was keenly aware of the others' right to speak and of the nature of FOY's activities.

The same was true of the talks and discussions. A study guide was prepared months beforehand and sent to FOYers for reference and study. The vital questions, Does man possess free will? What is the purpose of human life? Why do men turn to religion? were there, virtually attacked from every angle. Every conceivable avenue of thought was explored and exhausted in due course, allowing the full potency of FOY's mental brawn to be applied to a problem. Some spoke often, some not at all, and others only once or twice. Lingering silences occurred, but they were not necessarily the impetus for moving on to another question. More often than not they were ended with the opening up of another and more illuminating line of thought. So, unrestricted by procedural lags the human condition was examined at Margate, if not always in clarity, at least thoughtfully and thoroughly.

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A particularly soul-searching discussion was held on Sunday night, part of which concerned the purpose of human life. Towards the end contentions, impossible to spontaneously describe, must have entered one FOYer's mind so compellingly that he began to speak, his eyes seemingly searching the cobwebs on the ceiling, his hands gesticulating and his seated position nervously shifting, the words sporadically came out—a phrase, a pause, a word, silence, then a rush of words . . . . and silence again. Occasionally these attempts to peer into the forbidding depths of the soul were tape-recorded; unfortunately some of the most profound were not. Later the group would emigrate to a bedroom, armed with cigarettes, cigars and sweets, to continue until the early hours of the morning. Quite naturally, as 2 and 3 a.m. came and went, some fell asleep. But this didn't deter those remaining from simply placing pillows under their comrades' tired heads (no matter where they were—on the floor, in a chair) and blissfully continuing the discussion until clear thought was no longer possible.

Nothing was more refreshing to me than the sight of English liberals intellectually "letting themselves go". Emotion and those things that appeal to the senses were inevitably expressed during sketch and dance night, but discussion at Margate contained a certain restraint attributable, I suppose, to the Anglo-Saxons naturally detached approach to things academic and intellectual. This in itself is a good thing and undoubtedly allowed for a more thorough examination of the questions involved than we experience in L.R.Y. (North American equivalent of an amalgamated U.Y.P.L. and F.O.Y.). Too often during L.R.Y. Conferences delegates became too engrossed in the problem at hand—sometimes emotionally stirred by relevant personal experiences—so that progress towards a solution was slowed.

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At Margate I found the opposite: seldom a trace of personal involvement, and the few cases when it existed it was applied to the whole of man. Again, noble and helpful to the cause of detached empirical examination. It wasn't until the final discussion that a break appeared, the break that produced thoughtful monologues on religion, the human situation, and most important, the individual's thoughts and actions in today's quickly-paced and complex world. Innermost thoughts, emanating not from the academics of previous discussions, but from the depths of each delegate's inner self were heard and discussed.

To my mind this was the most healthy development of last Easter's conference. In grappling the problems first in detachment and then personally identifying themselves fearlessly and without inhibition with the overall human condition—an approach I thought would never evolve—FOY demonstrated its ability to be flexible in its intellectuality. If this capacity for descending upon today's problems not with one pronged but a varied and multiple pronged attack has become a permanent ingredient in the FOY spirit, then there is only one thing left to say, and that is that the FOY spirit has given life to a Unitarian society which sees no barriers to its search for truth—and for that it deserves the oft-repeated but seldom deserved adjective, second to none.

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

South Africa and the Vote

SIR: Mr. Hannagan's warning on the fallacies of the one-person-one-vote obsession is timely. It raises a question that cannot be ignored by anyone seriously concerned with the equal right to live, whether in Africa or elsewhere: and if religion is any guide to life this question cannot be excluded from religious discussion.

Gladstone long ago pointed out that majority decision was not a principle of reason or justice, only an expedient to avoid violence. Up to a generation or so ago the tyranny of the majority was a danger widely recognised. Stuart Mill in his *Representative Government*, 1861, advocated the safeguards of some kind of intelligence qualification for electors, a voting system to ensure adequate power for minority views, and strong responsible local governments. But the 1884 Act, which extended the franchise to almost all adult males, ignored these warnings. Instead it introduced the single-member constituency system which had already shown itself, in America, to be the basis of the party caucus. So today the ordinary citizen, supposed to "govern himself", finds he is virtually powerless against the domination of two giant political machines and the interests behind them. And this, in our arrogance, is the system we have led the Bantu to believe is a panacea for their ills.

It is not surprising that aspirants for power should demand the type of crude democracy which provides them with most opportunity; but Africans themselves might have profited from the lesson of the South African Senate. This body, elected by free proportional voting, and therefore allowing more power for minority opinion, rejected the oppressive measures submitted from the Lower House where, under the cruder voting system, the fanatical Nationalists, although supported only by a minority of total votes, wield dictatorial power. They used it to pack the Senate.

If our Colonial administration had been as awake to the question of equal rights as to the demand for political power, Britain might have handed on a worthier tradition to Africa. The Rabbi Levy, at the General Assembly, reminded Unitarians that the ultimate basis of human rights is the right to the earth, "which is the Lord's". Delegates who assumed this to mean more than mere metaphor might have wondered about the expropriated arab refugees; but mental blindness on this subject is common to all technically-advanced societies. Where the unchangeable elements of material existance are obvious, as in Africa before European ideas predominated, equal land rights are scrupulously reserved. In Nyasaland, before the threat of Federation destroyed confidence in the peasant's security of tenure, and land was allocated equitably by native councils, the people were free, contented and loyal—as I knew during many years' residence in the Protectorate. An enlightened administration would have adopted the principle to modern conditions, and applied it to all land, urban as well as rural.

The orthodox attitude to this problem is to assume it is insoluble, and to hand it on to experts. This saves one the trouble of thinking. But Unitarians are not orthodox and they do not delegate their thinking to others. In fact the simple and just method of securing equal rights to the earth, in all stages of social development, has long been advocated by profound philosophers and even by some distinguished colonial administrators. Indignation—however justified—is not enough; only by enlightenment can the causes of evil be removed.

Heswall, Ches. Yours, Frank Dupuis.

Invitation from Australia

Sir: Your readers may be interested to know that the Unitarian Fellowship of Australia has formed a Bring-out-a-Briton Committee, under the Assisted Passages Scheme of migration.

Our primary purpose was to bring out the Rev. T. M. Wardle as our minister, but the scheme can be extended to other Unitarians. Therefore, any Unitarian in Britain who is interested in migrating to Australia, should contact us at the address given below.

Box 2682-W. Yours sincerely, K. J. Kendrick,
G.P.O., Melbourne, Australia. Hon. Secretary, U.F.A.

Earl Morse Wilbur

Sir: The Rev. Arnold Crompton of the U.S.A., is engaged on writing a life of Dr. Earl Morse Wilbur, and is anxious to obtain any letters, papers or anecdotes of Dr. Wilbur or anything concerning him which would help him in this task. If any of your readers are able to assist, the material should be sent to the Rev. Arnold Crompton, Star King School, 9441 Le Conte Avenue, Berkeley 9, California, U.S.A., who I am sure will be happy to return any papers lent.

Dr. Wilbur was a good friend of Unitarianism everywhere, and not least in this country, and I am sure any who are able would wish to do all in their power to ensure that Dr. Crompton has access to any material which will enable him to produce a worthy biography of this great scholar.

Essex Hall. Yours, John Kielty.

News Review

News from Cardiganshire—Astonishing Revival of Youth Activity

On Sunday morning, June 19, from 11-12 a.m., a Welsh Unitarian Service, conducted by the Rev. D. Jacob Davies, will be broadcast from Capel-y-Bryn, Cwmsarnydd. On the same evening, from 4.25-4.55 p.m., Mr. Davies will introduce selected recordings of hymns sung at the annual Singing Festival of the Cardiganshire Unitarians. This festival is our Welsh Unitarian "Red letter day" and is known as one of the most flourishing Festivals throughout the Principality.

During the past year there has been an astonishing revival in youth activity in the country and gatherings of as many as 100 young people have become commonplace. A successful one-day school was held at the Presbyterian College and nearly 150 young people from Cardiganshire and Glamorgan attended a lecture on our Unitarian Heritage by the Rev. Baker Short, Swansea. An old abandoned chapel at Cwmsarnydd, Carmarthenshire is in the process of being adapted as a Unitarian Youth Centre. This old Chapel is set in wild and beautiful surroundings and we hope that it will attract many visitors in the future.

Capel-y-Bryn has bought a complete Primary School in the adjoining village with a view to developing "Unitarian Advance" in the locality.

Chaplain to the Mayor

On Sunday, May 1st, a large congregation gathered at Newington Green Unitarian Church, London, in an assembly which combined a Civic Service and celebration of the minister's thirteenth anniversary.

The Mayor (Alderman S. Cohen, J.P.), together with Aldermen and Councillors of the Stoke Newington Borough Council formed a picturesque procession into the venerable meeting house.

The service was conducted by the minister (Rev. J. Reece Walker. The preacher was Rev. W. W. Simpson, General Secretary of the Council of Christians and Jews. The incoming Mayor of the borough (Councillor S. Kalman, L.L.B.) has warmly invited Mr. Reece Walker to act as his Chaplain and the invitation has been cordially accepted.

Southern Unitarian Association

The Annual General Meeting of the Southern Unitarian Association was held at Poole on May 4th. The Rev. Herbert Crabtree was elected President. The Rev. Lawrence Redfern suggested the time had come for him to cease to represent the Association on the Council of the General Assembly but was pressed by universal acclaim to continue in the post. Mr. Philip Redfern reported on the legal position of a substantial legacy which the Association should soon be receiving. Mr. A. L. Blake (who was present with Mrs. Blake) brought the greetings of the General Assembly as President, and spoke of our present situation and duties.

Ninetieth Birthday and Sixty Years in Church Office

Alderman Frank Beer, C.C., J.P., Chairman of the Committee of Congregational Church, Trowbridge, celebrated his 90th birthday on May 19th. At a social half-hour held after the evening service on May 8th occasion was taken to commemorate this auspicious event by the presentation to Mr. Beer of a gift of fruit, flowers and sweets. The minister (Rev. Sidney Spencer) spoke of his long record of devoted service. Mr. Beer is a remarkable example of healthy and active longevity. His membership of Congregational Church dates back 65 years, during 60 of which he has held office. The church is of General Baptist origin, and Mr. Beer has for many years played an active part in the affairs of the General Baptist Assembly.

He has been Treasurer of the Assembly for over 40 years, and never misses the annual meeting in London. He has taken a constant interest in local government. For a quarter of a century he served on the Trowbridge Urban District Council, retiring from his membership 20 years ago. He is "father" of the Wiltshire County Council, to which he was first elected in 1919. He is a member, among other committees, of the Finance and Education Committees, and he serves on no less than eight sub-committees of the Education Committee. He is on the Board of Management of practically all schools in Trowbridge from the Grammar School downwards.

For 40 years he acted as secretary of the Pioneer Sick Benefit and Provident Society, and since his retirement in 1935 he has been a member of the Management Committee. Truly an amazing record of devotion and constancy in public service! And with this devotion and constancy Alderman Beer combines an unobtrusiveness, a quiet good humour, and a spirit of unvarying good-will and friendliness which endear him to all who have had the privilege of working with him.

S.S.

Long Service Medals

For many years the Sunday School Association, through the Religious Education and Youth Department of the General Assembly, has awarded silver medals to teachers who have a record of 25 or more years of service, uninterrupted except by special conditions such as those of wartime. The report of the Association and the Department for 1959/60 records two of these awards. A medal was presented by Mr. J. Macnaily of Belfast, acting on behalf of the Sunday School Association, to Mr. Samuel Agnew of Dromore, on April 1st, 1959; and Miss Stella McKeown, of Bushmills, received her medal from the Rev. Joyce Huddleston, President of the Sunday School Association, on New Year's day of the present year. The report comments on the remarkable fact that the only two medals awarded in the previous twelve months both went to teachers in Northern Ireland. Since the appearance of the report a medal has been presented to Mrs. Selina Chambers of Dublinhill. The ceremony was performed by the Rev. John Kielty, Secretary of the General Assembly, on the occasion of his visit to take the Sunday School Anniversary services at Dublinhill on Sunday, May 1st.

THE CALENDAR OF THE CHURCHES

SUNDAY, MAY 29, 1960

ABERDEEN, Unitarian Church, Queen Street, 11 and 6.30, Rev. W. B. Tavener

ABERYSTWYTH, New Street Baptist Church, 11, Mr. Lionel Hughes

ALTRINCHAM, Bowdon Road Chapel, 11, Rev. A. W. Vellacott, 6.30, Mrs. O'Brien

ANDOVER, Unitarian Church, Winton Hall, 11.45 and 3, Rev. B. Gill

APSLEY, Unitarian Church, Mid-Summer Day Festival, 3 p.m.

ASHTON, Tyas Street Chapel, Unitarian, 6.30, Rev. E. Bentley

BARNOLDSWICK, All Souls' Church and Institute, 11.30 and 7, Rev. A. J. Annett

BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. W. J. McCracken

BIRMINGHAM (see also Smethwick), Carrs Lane Church, 11, Rev. Dr. A. D. Belden

BLACKBURN, Free Church, High Street, 11, Dr. R. Gower

BOLTON, Unitarian Church, Churchgate, 11 and 6.30, Rev. Dr. Orme

BOURNEMOUTH, Church of Christ, Richmond Hill, 11 and 6.30, Rev. Gregory Stuart

BRADFORD, Horseley Road Church and Manse Street Mission, Small Heath, 6, Mr. A. Street

BRADFORD, North Parade, Piccadilly Road, 10.45 and 6.30, Mr. R. A. Watt

BRADFORD, Scholemoor Church, Rev. Dr. Peter Lewis

BRIGHTON, Dyke Road, 11, Rev. Dr. Russell Price

BRISTOL, Unity Church, Portland Square, 11 and 6.30, Rev. Dr. Peter Lewis

BRISTOL, Unitarian Church, Lewin's Mead, 6.30, Rev. Dr. Orme

BRISTOL, Wednesbury, 3.15, and Hallwell Street, 6.30, Rev. Kenneth Wright

BRISTOL (Lewin's Mead), Unitarian Chapel, Lewin's Mead, 6.30, Rev. Henry Hall

BROADSTONE, Unitarian Church, Upper High Street, 11, Rev. Lawrence Redfern

BROMLEY, Bromley Avenue, 11.15, Supply

BROMLEY, Park Road, Bromley, 10.30 and 6.30, Rev. Frank A. Bellaby

BURNLEY, Church Street, 11, Rev. Wm. Wallace

BURNLEY, Parker Street, Unitarian Church, Sunday School, 6.30, Rev. Wm. Wallace

BURNLEY, Unitarian Church, 11, Rev. G. Raymond Jones

BURNLEY, Unitarian Church, Hall Street, 11 and 6.30, Rev. John Rowland

BURNLEY, Unitarian Church, Manchester Road, 11 and 6.30, Rev. John Rowland

BURNLEY, Unitarian Church, Parliament Street, 11, Rev. Dr. R. Wright

BURNLEY, Unitarian Church, Padiham, 6.30, Rev. Dr. R. Wright

BURNLEY, Oxford Road, 11, Rev. A. R. Bowron, 6.30, Mr. R. L. Nicholson

BURNLEY, Reedley, Hallow Lane, 11 and 6.30, Rev. F. H. Knight

CAMBRIDGE, Emmanuel Church, Trumpington Road, 11 and 6, Rev. H. Stewart Carter

CHESTER, The West Cross Unitarian Church, 6.30, Rev. T. T. Lewis

CHESTER, The Church of the Great Commission, Hoole Road Hall, 3, Mrs. Joan Hyde

CHESTERFIELD, Stephen Street Church, Boyce Walk, 11, Sunday School, 6.30, Rev. John M. Quinn

CLIFTON, Brunswick Square Chapel, Trinity Street, 11, Miss Wragg, 6.30, Supply

COLCHESTER, Elder Yard Church, 10.45 and 6.30, Supply

COVENTRY, Queen, Asthurst, 10.45 and 6.30, Rev. Kenneth Turner

COVENTRY, Great Meeting House, Bayswell Road, 11 and 6.30, Rev. E. H. Morgan

CROSS, Pen Chapel, Bath Street, 6.30, Supply

CROYDON, Unitarian Church, Stanhope Street, 11 and 6.30, Mrs. M. R. Dickie

CROYDON, Park Chapel, Parkfield Road, 11, Rev. J. P. Chase

DARWEN, Wilson Street Chapel, 11, 2.30 and 6, Rev. Hugh Smith

DERBY, Friar Gate Unitarian Church, 6.30, Supply

DICKLEBURGH, Old Meeting House, 10.45, Mr. G. T. Pendrich

DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. Fogarty

DUBLIN, Adelaide Road, Unitarian Church, 11, Sunday School, 6.30, Mr. D. Darby

DUBLIN, Strangford's Green, Ware, 11.30 and 7.30, Rev. E. Savell Hicks

DUNMOW, Old Meeting House, Westbrookpiece Street, 11 and 6.30, Rev. Norman Edwards

EDINBURGH, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Wertheimer

EVESHAM, Unitarian Church, 11, Colchesterman Road, 11, Mr. J. Stanton

EXETER, St. Mark's Church, Castle Terrace, 11, Rev. Basil Pengelly

FALKIRK, George's Church, South Street, 6.30, Rev. Dr. P. D. Mason-Kissoch

GILLINGHAM, Hope Chapel, 11 and 6.30, Rev. J. Stanley Pike

GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. James L. Barron

GLOSSOP, Hadfield Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell

GOSPORT, Ashton Street, 3, Rev. James M. Quinn

GREENOCK, Mansfield Church, 6.30, Rev. G. Mark Beard

GUERNSEY, Island Street Church, 11.15, Rev. H. Nevin Owen

HALL CROSS, Hale Street, 10.45, Rev. G. J. Pierce, 6.30, Mrs. Whittaker

HALIFAX, Northgate End, 6.30, Rev. Frank Walker

HARROW, Free Christian Church, South Parade, 11 and 6.30, Rev. Dennison Hilton

HASLEMERE, Quiet Meeting, Petworth Lane, 10.45, 2.30 and 6, Rev. G. S. Worth

HASLINGDEN, Blackburn Street, 11, Rev. J. Manson Hall

HASLINGDEN, Hamilton Street, 11, Rev. Frank Walker

HULL, Park Street Church (Unitarian), 6.30, Rev. Stewart Pope

HYDE, Market Place, Unitarian Chapel, 6.30, Supply

KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill

LEICESTER, Branch Street Chapel, 11 and 6.30, Rev. Audrey Smith

LEICESTER, St. Nicholas Street Church, 6.30, Supply

LEEDS, Mill Hill Chapel, City Square, 10.45, Rev. S. L. Gulland, 6.30, Rev. H. G. Rushby

LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton

LEICESTER, The Great Meeting, Red Hill Street, 11 and 6.30, Rev. Leonard Mason

LEWES, Westgate Chapel, 11, Rev. Basil Yeaxlee

LIVERPOOL, High Street, Unitarian Church, 6.30, Rev. H. W. Crockett

LIVERPOOL, Renshaw Street Church of Prayer, 11 and 6.30, Dr. F. K. Trotman

LIVERPOOL, Smithdown Road Church, 11, Rev. C. A. Piper

LIVERPOOL, Stanley Road, Bootle, 6.30, Rev. J. Ellis Hibbert

LIVERPOOL, Toxteth Chapel, 11, Rev. S. E. Bennett, 6.30, Mr. G. Chave

LIVERPOOL, Wavertree Road, Rotunda, 3, Sunday School, 6.30, Rev. C. A. Piper

LIVERPOOL, Wood Street, 6.30, Rev. S. E. Bennett

LIVERPOOL, Upper Road, 11 and 6.30, Rev. E. B. Storey

LONDON, Bell Street, Edgware Road, 6, Rev. Wilfrid M. Lewis

LONDON, Brixton, Hillside and Rookfield Street Chapel, 6.30, Mr. John Wilson

LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee

LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Clifford Silver

LONDON, Forest Gate, Upton Lane, 6.30, Rev. T. F. Dickie

LONDON, Golders Green, Hoop Lane, 11, Rev. R. Travers, 6.30, Rev. K. C. Tomkins

LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 6.30, Rev. R. E. Gleanson, (also 11, 1st Sunday in the month)

LONDON, Hampstead, Rosslyn Hill, 11, Rev. Dr. Dawson P. Mear

LONDON, Highgate Hill, Unitarian Church, 11, Rev. K. C. Tomkins

LONDON, Hurst High Road, 11, Rev. T. E. Bennett, 6.30, Rev. Dr. A. D. Belden

LONDON, Islington, Upper Street, 6.30, Rev. A. V. Fox

LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox

LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Homer Cornish

LONDON, Mansfield Road Church, Gospel Oak, 6.30, Rev. T. L. Jones

LONDON, Richmond New Church, Ormond Road, 11, Rev. Wilfrid M. Lewis

LONDON, Stamford Hill, Unitarian Church, 11.30, Children's Church, 6.30, Rev. E. Benson

LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Augustus Pearson (also 6.30, 1st Sunday in the month)

LONDON, Wood Green, Bounds Green Road, 11, Rev. Dr. Wilbur Fisher, 6.30, Rev. E. G. Lee

LOUTH, St. Austin Street, Chantry Road, 11, Rev. H. W. Hunter

MACCLESFIELD, Elias Edward Street, 10.45 and 6.30, Mr. Percy Jones

MANCHESTER, Unitarian Church, Mosley Street, 11, Rev. Dr. Peter Lewis, 6.30, Mrs. Mason Hayes

MANCHESTER, Stockport, Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doe

MANCHESTER, Cross Street Chapel, 10.45, Rev. R. L. Hoyen, 6.30, Rev. C. H. Bartlett

MANCHESTER, Pollsworth, Dob Lane Chapel, 10.45 and 6.30, Pastor D. Mills

MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Binns

MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Warwick

MANCHESTER, Rochdale, Unitarian Cross Lane, 6.30, Supply

MANCHESTER, Platt Chapel, Rusholme, 6.30, Student, Unitarian College

MANCHESTER, Salford, Peel Mission, 6.30, Rev. R. L. Hoyen

MANCHESTER, Stand Chapel, Whitefield (June 5) 10.45 and 6.30, Rev. Sydney H. Knight

MANCHESTER, Withington Road, Cheadle-upon-Hardy, 11, Supply

MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Rev. James Gill

MANCHESTER, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt

MARPLE, Unitarian Hall, 11, Stanhope Road, 11 each Sunday

MIDDLESBROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallsworth

MIDDLETON, Old Road Chapel, 3.15, Rev. D. C. Doe

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. Jose Soman

NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather

NEWPORT, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month) Rev. W. J. Carver

NORTHAMPTON, Kettering Road Church, 11, Rev. John Edmondson

NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsbury

NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss

OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall

OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short

PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Student

PAST LAND CHAPEL, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke

PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Supply

POOLE, Unitarian Church, High Street, 11, Junior Church, 6.30, Rev. J. W. Driscoll

PRESTON, John Fawcett Memorial Church, High Street, 11, Junior Church, 6.30, Rev. Jose Soman

PURTON, Unitarian Church, Church Street, 6.30, Mr. E. Emmens

RAWTENSTALL, Hall, The Meeting House, 6.30, Rev. Francis Tebby

RAWTENSTALL, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips

READING, Unitarian Church, Worcester Street, 10.30 and 6, Rev. F. W. Bass

RETFORD, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips

RYE, Addison Road, 11, Rev. James Gill

SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson

SHEFFIELD (Attercliffe), 6.30, Mr. C. J. Rollins

SHEFFIELD, Paternoster Old Chapel, 11, Supply

SHEFFIELD, Unity Church, Ovenderwood Road, 11 and 6.30, Rev. E. D. Davis

SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. E. A. Davies

SHREWSBURY, High Street, Unitarian, 11, Miss Watkins

SHREWSBURY, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Wheeler

SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern

SOUTHEND-ON-SEA, Darnley Road, 6.30, Mr. S. R. Martin

SOUTHPORT, Portland Street Church, 11 and 6.30, Supply

SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn

ST. HELENS, Cotterdale Street, 6.30, Supply

STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Wallace (also 11, Second Sunday in the month)

STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Shannon

SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)

SWANSEA, Pleasant Free Christian Meeting House, 11, Rev. L. Baker Short

SWINTON, Station Hall Road, 6.30, Rev. F. B. Gurney

TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar

TEWKESBURY, Old Meeting House, Ashfield Road, 6.30, Rev. G. Eames

TORQUAY, Unitarian Church, 10.45, Mr. K. Bell, 6, Mr. J. E. Thomas

TUNBRIDGE, Unity Church, of The Towers, 11, Rev. Charles Barnes

TUNSTEAD, Cowden Unitarian Church, 11, Rev. S. Spencer

WARMINSTER, Cales Street, 10.30 and 6.30, Rev. Eric Wild

WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Maguire

WARTON, Friends' House, Church Road (by permission), 2.30 (last Sunday in the month) Mr. A. G. Tolhurst

WALLASEY, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. E. E. Lloyd

WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30 Sunday School

WEST BROMWICH, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson

WEST KIRBY, Brookfield Gardens, 11, Mr. A. L. Blake (also 6.30, First Sunday in the month)

WESTON, Flemington, 2.30, Rev. G. W. Parkinson

WEYMOUTH, Trinity Hall, 10.45, Mr. D. Shannon and Syed, 6.30, Mr. F. Knowles

YORK, St. Saviourgate Chapel, 6.30, Mr. G. E. Wagstaff

The Secretary, Unitarian Headquarters, provides for those unable to attend a Unitarian Church. For information write to the Secretary, H.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Cicero Cocks

MELBOURNE, Unitarian Church, Collins and Fitzroy, C.2.; Unitarian Hall, Manor Road, Elsternwick, 6.15, Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Jones

PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Rosenhouse, 127, Duke Street, Southern Cross, West Australia

SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15, Rev. D. W. Simmons, Manse Telephone FL 5288

UNIVERSITY FELLOWSHIP OF ADELAIDE, 1 Cedar Alley, Melbourne, C.1. Minister: Rev. W. Bernhaut. Meetings as advertised.

SOUTH QUEENSFERRY CHURCH, Anzac Road, Telford (Vic.), 3.5, weekly at 10 a.m. Public Worship, Fortnightly, 2.30 p.m. Minister: Rev. W. Bernhaut

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron

TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. Jean B. Mackie

VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. F. Skinner

NEW ZEALAND

AUCKLAND, Unitarian Church, Symonds Road, 11 and 7, Mr. M. J. Ware

WELLINGTON, Unitarian Assembly, Knights Rd., Wainui, Tel. 6-232

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CAPE TOWN, Rose Street, 11, Sunday School: 2, Service, Rev. Maurice C. Evans

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Miscellaneous

VEGETARIAN HOLIDAY CENTRE—July 30th to August 13th, Blackpill, Nr. Swansea, gateway of the lovely Gower Peninsula. Comfortable single rooms, interior sprung beds, attractive menus, good fellowship. A few remaining vacancies.

Particulars: London Vegetarian Society, 53, Marloes Road, London, W.8.

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Dr. Travers Herford

(The following letter is taken from the "Jewish Chronicle" of May 13th.)

Sir: The article by Dr. D. Soper, the well-known Methodist leader, in your April 29 issue of THE JEWISH CHRONICLE, is meritorious for its good and noble purpose of bringing new light on the narratives of the New Testament and thus narrowing down the differences between the early Christians and Judaism.

A most debatable question, however, is not discussed in a satisfactory way—the question why in the New Testament the "dislike of the Pharisees" is stressed so irreconcilably. As the scholarly writer knows, it is hardly fair to the Pharisees to judge them through the colouring of inherited religious prejudice; for to the primitive Christians the religious-minded Pharisees were the immediate and most exasperating opponents.

It is the immortal merit of the late eminent Christian scholar, R. Travers Herford—the centenary of whose birth was celebrated on March 13 of this year, that he was the first Christian savant to present the Pharisees in their genuine character, and as a life-long student of rabbinic literature fearlessly showed a constructive evaluation of the contribution of the Pharisees to religious thought and to the development of Judaism.

As long as the religious earnestness of these Jewish Puritans is not acknowledged by Christianity there cannot prevail a more conciliatory attitude between Judaism and its daughter-religion. Dr. Soper should have—in my humble opinion—not omitted to mention the remarkable Unitarian scholar who paved a new way in the close relationship between Christianity and Judaism. On the other hand, it is highly commendable that Dr. Soper expressed the lofty hope of a mutual appreciation and a weakening of anti-semitism.

3a Earlham Road, Norwich. (Rabbi Dr.) A. WILLMAN.

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Carter.—On May 16, 1960, at Lewes, Percy, aged 80, eldest son of the late Rev. Thomas and Mrs. C. A. Carter of Rochdale, and grandson of the late John Berry of Lewes.

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